

mind offer libations and purify them_y and
(propitiate
you) with the *Soma* ever mixed with milk,
— .

6. Constantly associated, may they
acquire appropriate {sacrificial} yiams ; may they be
able to offer
sacrifice ; may they never be wanting in
food (given
by the gods).¹

7. They retract not (their promises) to
the gods,
they withhold not your praise, but offer
abundant
(sacrificial) food.

8. Blessed with youthful and adolescent
offspring,
and both having their persons richly
ornamented,
they pass (happily) their whole life.

9* Offering acceptable sacrifices,
obtaining the
wealth they solicit,* presenting gratifying
(oblations
to the gods), for the sake of immortality²
enjoying
personal union, they (wife and husband)
worship the
gods.

9. We solicit the happiness
(afforded) by the
mountains, the rivers, and VISHNU,
associated (with
the gods")

10. May the adorable PUSHA^, the
possessor of
opulence, the most benevolent patron to
all, come

¹ The phraseology is not very
perspicuous: **na id*
vdyatah is explained *devairdatte\$7wanne\$hu*
na-gachchhatah, sarvadd
annasakitau tishtkatdm.

² *Amritdya^* the comment explains it, for

the increase of
descendants, *santdndWiwriiddhayē*,

^ Sayana explains *vktihotrd* as "they \whose
sacrifices pro-
cure thenu happiness," and *kritadvasii* as
"hestowing your wealth on the suppliant *"